

An Exploratory Study of Assimilationist Educational Strategies and
Their Impact on Diverse Learners in South Korea

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Abstract

The purpose of this study was to explore teachers' attitudes toward multicultural education and problems caused by the application of an assimilationist paradigm in the South Korean classroom. Twenty-six South Korean middle and high school teachers were given a survey to assess multicultural attitudes and experiences. Select teachers with experiences teaching diverse learners were then given a follow-up qualitative interview to collect more information. Results of the initial survey revealed that teachers had a positive attitude towards multicultural education, but did not fully grasp its relevance. Results of the follow-up interview revealed challenges to multicultural education, such as conflict over perceived roles of teachers and students, avoidance of discussion about diversity, overprotective teachers, problems comprehending the traditional Korean school curriculum, and limited involvement of both students and parents from diverse backgrounds. These problems appear to reflect an overall failure of the South Korean education system to embrace and accommodate diversity.

Introduction

In 2001, only 499,000 immigrants were reported to reside in South Korea (Yoo & Kim, 2002). By the year 2009, however, the population had skyrocketed to over one million. As a result of this change, the fabric of Korean society is now in a state of flux, and is rapidly developing into a cultural melting pot (Choi, 2010).

Although ethnic minority populations have grown rapidly in South Korea, research suggests that support and acceptance of this diversity has not. In the 1990's, for example, large public-school educational reforms designed to "foster the qualities of international citizens" led to widespread expansion of English language learning

programs, but failed to infuse multicultural concepts into the curriculum (Paik, 2009; Jo, 2008). Causes for the avoidance appear to be deeply rooted in historical events such as the Japanese occupation (1910-1945), which have compelled Koreans to develop and maintain a strong sense of nationalism (Kang, 2010). This sense of nationalism, combined with the Confucian philosophy that dictates conformity to social norms, has caused Korean educators to embrace an assimilationist view, rather than one of multiculturalism (Kim, 2004). In accordance with the assimilationist paradigm, a deficit-oriented approach to education has been adopted, whereby diversity is treated as an obstacle to be overcome (Moon, 2010).

Although a predominance of assimilationist views within a South Korean educational context has been documented, research reveals that this view is slowly changing (Choi, 2010; Moon, 2010). Kang (2010), for example, cited that multicultural concepts have now been included within the latest version of public school curricula. Other research has qualitatively described how interaction with foreign students is changing Korean students' perspectives of multicultural education (Jon, 2009). While research studies have described both the origins and transformation of assimilationist views, few have sought to quantitatively measure this construct or directly examine its influence within the South Korean education system. The purpose of this study, therefore, was to document the degree to which assimilationist views are supported by educators and how these views, in concert with other assimilationist educational practices, may be influencing the instruction of diverse learners in South Korea.

The Assimilationist Paradigm in South Korean Education

The Merriam-Webster dictionary defines culture as, “the integrated pattern of

human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations” (*culture*, 2011). This body of knowledge, beliefs, and behaviors is rapidly changing in South Korea, due to the influx of foreign workers, rapid ageing of the population, low fertility rates, and a shortage of brides (Kim, 2009). Although the population of Korea is becoming more diverse, research reveals that structural barriers against minority groups are preventing new cultural ideas from infiltrating mainstream society (Hong, 2010). Research indicates that these structural barriers are even reinforcing practices of domination, exclusion, and iniquity in the South Korean classroom through the application of an assimilationist paradigm (Hong, 2010). Such an approach to education may negatively impact culturally and linguistically diverse (CLD) learners in several ways.

First, assumptions about background knowledge are putting culturally and linguistically diverse (CLD) learners at a disadvantage. Research reveals that culturally-based background knowledge is an essential element of the learning process (Johnson, 1982; Monzo & Rueda, 2001). Because Korean public schools use a curriculum based upon traditional Korean historical and philosophical foundations, CLD learners may not have the background knowledge needed to integrate new concepts into their existing schema. Just as Chinese students have shown difficulty interpreting elements of American culture, such as football games and talk shows (Wang, Martin, & Martin, 2002), CLD students in South Korean schools will have more difficulty understanding traditionally Korean cultural concepts such as Confucianism or Korean history.

Second, assertions of one culturally-based epistemological viewpoint may be

making classroom achievement more difficult for CLD learners. High context cultures, which include several Asian countries such as Korea, China, and Japan, feel that knowledge is gained through intuition, spiral logic, and contemplation. In addition, artistic expression and circumlocution are highly valued. Learners from Western countries, in contrast, tend to prefer a logical, linear pattern in discourse (Bennett, 2007). Because the epistemological views of CLDs may be significantly different from those within South Korea, both spoken and written discourse may be more challenging. This challenge, subsequently, increases the risk that CLDs will be labeled remedial, since their performance may lag behind the expected mainstream norms.

Finally, single-sided assertions concerning the role of both the student and teacher may be adversely affecting the relationships between teachers and their CLD students. Research conducted within Western contexts has found that differences between these beliefs often cause conflict in the classroom. In a Western context, where inquiry-based learning is facilitated by the teacher, students are expected to discuss and debate issues to arrive at the most viable solution to a problem. In many Asian countries, however, students learn via a teacher-centered approach, and are encouraged to remain quiet, according to Confucian traditions. As a result, Asian students often remain irresponsive and avoid eye contact (Lee & Carrasquillo, 2006). Just as Asian students may be labeled as “slackers” in a Western context, Western students within the South Korean classroom may be labeled “troublemakers”. As Wang, Martin, and Martin (2002) point out, Asian groups feel that frequent questions in class are “self-centered and a waste of other students’ time” (p. 4). Therefore, students from very different cultural contexts may receive social stigmas that prevent them from positively interacting with others.

Due to the influences of diverse knowledge, beliefs, and behaviors on the educational process, it is important that educators are both tolerant and accepting of cultural differences. Since assimilationism, in itself, is a form of intolerance that adversely affects education, it must be better understood and reformed to serve the needs of all learners. Within this study, it was deemed necessary to examine assimilationist attitudes and practices in the South Korean classroom, so that effective reforms could be devised to better serve CLD learner needs.

Research Questions

To study characteristics and influences of assimilationism within the Korean education system, the following two questions were posed:

1. To what degree do South Korean teachers support assimilationism?
2. How are problems associated with an assimilationist paradigm (e.g., teachers and curricula) affecting CLD students in the classroom?

It was hoped that, through examination of these questions, barriers to CLD achievement in South Korea would be made more salient, leading to the development of measures that improve education for diverse learners.

Method

To gain a more holistic perspective of the state of multicultural education in Korea, both quantitative and qualitative techniques were used to collect information about teacher attitudes and educational experiences.

Participants

For the purposes of this study, a convenience sample was used in the examination of teachers' attitudes toward multiculturalism and multicultural experiences. Participants

consisted of 26 English school teachers from South Korean middle and high schools who participated in a teacher education program held at a university in Seoul, South Korea. All teachers were of South Korean origin and ranged in age from 22 to 56 years.

Procedure

To answer research question one, participants were given the survey in Appendix A. The first part of the survey, which was used to select teachers for the follow-up interview, elicited information about the origins of CLD learners that the teachers had encountered. The second part of the survey, which was adapted from the Teacher Multicultural Attitude Survey (TMAS) (Ponterotto, Baluch, Greig, & Rivera, 1998), included 20 questions (in both English and Korean), and was used to assess attitudes about multicultural education. Of the 18 questions used, 14 were positively phrased (indicating a preference for multiculturalism), while 6 were negatively phrased (indicating a preference for assimilationism). The questions were each checked by two bilingual professors living in South Korea to ensure that the questions, and associated Korean translations, were accurate and valid measures of the intended construct (assimilationism vs. multiculturalism).

Results of the survey were converted into a multicultural attitude score in two steps. First, questions with a negative connotation were each subtracted from the value of five. This allowed negatively connotative questions to be converted to scores that could be compared to those of the positively connotative questions. Since larger scores on negatively phrased questions are thought to represent a preference for assimilationism, subtracting the chosen value from the maximum value of five suggests the teacher's preference for multiculturalism. After values for negative questions were calculated, all

20 values were added to get a final overall score. Lower overall scores on the instrument were interpreted as representing a preference for assimilationism in education, while higher scores were interpreted as representing a preference for multiculturalism. An average score lower than 3 (the median of a 5-point scale), for example, was considered to reflect a more assimilationist view, while scores higher than 3 were considered to reflect a more multicultural view. Survey scores for each teacher were then combined into one mean score, which was compared to other studies that used the TMAS to assess U.S. teacher education students (Ponterotto, Baluch, Greig, & Rivera, 1998).

To answer research question two, teachers who reported having experiences with multicultural students were interviewed. An open-ended questionnaire (Appendix B) was used to gather information about CLD student performance, interaction with peers, and interaction with teachers. Although the interview was conducted in English, teachers were allowed to speak Korean to better explain their experiences. After interviews were completed, the results were transcribed and evaluated to find important issues concerning multicultural education in Korea. Collectively, the data was used to evaluate the need for multicultural education and suggest a number of pragmatic reforms.

Results

Research Problem One

Results from the survey indicated that the South Korean teachers had, albeit slight, a positive attitude towards multiculturalism in education (See Table 1).

Table 1

Mean Score for the Multicultural Attitude Survey

	Min	Max	Mean	Std. Deviation
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Average	1.08	4.77	3.40	.91615
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Combination of scores revealed an overall mean value of 3.40 (68%). This mean, although positive, was lower than those obtained from U.S. studies of pre-service teachers, which revealed average scores of 3.78 (76%) and 4.13 (83%), respectively, before any treatment was given (Ponterotto, Baluch, Greig, & Rivera, 1998; Rogers-Sirin & Sirin, 2009). The low score obtained within the current study suggests teachers in South Korea do not fully identify the relevance or need for multicultural education in public schools.

Analysis of responses to individual questions also yielded valuable information about the attitudes of Korean public school teachers. First, high values of 4.00 (80%) and above on questions such as 1, 2, 4, 8, 13, 14, and 18 indicate that the teachers recognize the need for reform of multicultural education and adaptation to the needs of diverse learners (See Table 2). Second, high scores on these same questions suggest that the teachers understand their role as facilitators of multiculturalism, and realize the importance of receiving more multicultural education training to achieve this end. Finally, low scores on negatively connotative questions such as 6, 12, 19, and 20 (2.0 and below) reveal that the teachers identify the importance of multicultural education as a means of developing student confidence and reducing conflict in the classroom.

Table 2

Scores for Individual Questions of the TMAS

	Min	Max	Mean	Std. Deviation
1. I find teaching a culturally diverse student group rewarding.	3.00	5.00	4.09	.68836
2. Teaching methods need to be adapted to meet the needs of a culturally diverse student group.	1.00	5.00	4.19	.84943

3. Sometimes I think that there is too much emphasis placed on multicultural awareness and training for teachers.	1.00	5.00	3.03	.87090
4. Teachers have the responsibility to be aware of their students' cultural backgrounds.	3.00	5.00	4.26	.53349
5. I invite Multicultural students to group gatherings.	2.00	5.00	3.15	.88056
6. It is not the teacher's responsibility to encourage pride in one's culture.	1.00	4.00	1.96	.82369
7. As classrooms become more culturally diverse, the teacher's job becomes increasingly challenging.	3.00	5.00	4.03	.52769
8. I believe that the teacher's role needs to be redefined to address the needs of students from culturally diverse backgrounds.	4.00	4.00	4.00	.00000
9. When dealing with multicultural students, communication styles often are interpreted as behavioral problems.	2.00	4.00	3.42	.64331
10. As classrooms become more culturally diverse, the teacher's job becomes increasingly rewarding.	2.00	4.00	3.23	.51441
11. I am learning a great deal from students with culturally different backgrounds.	2.00	4.00	3.53	.58177
12. Multicultural training for teachers is not necessary.	1.00	3.00	1.73	.53349
13. To be an effective teacher, one needs to be aware of cultural differences present in the classroom.	4.00	5.00	4.30	.47068
14. Multicultural awareness training can help me to work more effectively with a diverse student population.	4.00	5.00	4.76	.42967
15. Students should learn to communicate in Korean only.	1.00	5.00	3.07	1.05539
16. Today's curriculum overlooks the importance of multiculturalism and diversity.	2.00	5.00	3.92	.74421
17. I am aware of the diversity of cultural backgrounds in my classroom.	2.00	4.00	3.23	.65163
18. Regardless of the makeup of my class, it is important for students to be aware of multicultural diversity.	4.00	5.00	4.11	.32581
19. Being culturally aware is not relevant for the subject I teach.	1.00	4.00	2.03	.59872
20. Cultural diversity will only create conflict in the classroom.	1.00	3.00	1.65	.62880

Values on other questions, in contrast, reveal that the importance placed on multiculturalism in the classroom has its limitations. While the larger value of question 18 (3.9; 78%) reveals that teachers recognize a dearth of multicultural concepts within the

present curriculum, a lower score on question on 17 (3.2; 64%) reveals that teachers do not yet perceive diversity as a significant factor in today's classroom. The high value of question 7 (4.0; 80%), which relates the presence of CLD students to the word, “challenging”, may suggest that increasing numbers of multicultural CLDs make these teachers feel more apprehensive. Finally, a low score on question 5 (3.2; 64%) indicates that teacher interaction with multicultural students outside the classroom is limited. This limited interaction, in turn, may be preventing the teachers' abilities to interpret the behaviors, beliefs, and cultures of their CLD students.

Research Problem Two

Results of the initial survey revealed that 9 of the 26 teachers had experiences teaching multicultural students, representing 35% of the sample. Students were reported to come from the following geographical regions described in Figure 1.

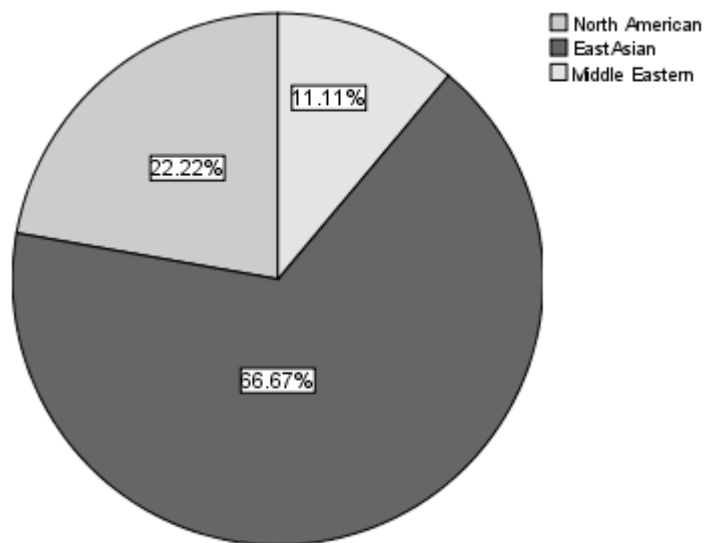


Figure 1. Origins of CLD students from South Korean classes.

As shown within Figure 1, most of the multicultural students came from Eastern Asia (67%), while the others came from North America (22%) and the Middle East

(11%). Follow-up interviews concerning these students revealed that their cultural, linguistic, and socioeconomic differences, combined with the enforcement of an assimilationist paradigm, influenced their development in the South Korean classroom. Four major issues related to cultural differences and assimilationist assertions of the dominant culture were revealed through examination of the interviews.

Conflict over perceived roles teachers and students. Cultural differences concerning the roles of teachers and students appeared to be one major issue. Students from countries without traditional Confucian values (those beyond China, Japan, and Korea) were often described as troublemakers. An Uzbekistani student from the Middle East, for example, who went to a lower grade level because of language proficiency, was labeled by some teachers as a “distraction” because he continued to interrupt the class and ask questions. While some teachers responded to the boy’s affectionate attitude, others would not tolerate his distraction, and berated the child. It was reported that one of these teachers went as far as to insult the boy’s home country, in an attempt to “put the child in his place”.

This incident suggests that there is, indeed, a tangible conflict between perceived roles of the teacher and student, particularly when the CLD student comes from a background where Confucian tenets of harmony are not enforced. While the CLD learner may feel that the questions are appropriate and tolerable, South Korean teachers may perceive them as a negative characteristic and feel that the student is deliberately distracting the class. In such cases, South Korean teachers may not be aware that their expectations for students are being obfuscated by their own cultural beliefs. Further, the student may not be receiving the support necessary to comprehend class content, which is

prompting them to act out and ask a large number of questions. Both teachers' expectations that adhere to norms of the dominant culture and a general lack of support for CLD learner diversity suggests adherence to a predominantly assimilationist approach to education.

Overprotective teachers. Problems with teachers being overprotective of CLD learners appeared to be a second major issue. Teachers of a Japanese student, for example, were reported to be too protective, causing other students to become jealous and pick on the boy. In this example, teachers appeared to be shielding the CLD from conflict, so that a harmonious classroom could be maintained in accordance to Confucian traditions. There were no attempts to encourage interaction or discussion about diverse issues, which could improve social skills and mutual understanding among students.

Avoiding the examination of cultural beliefs. Avoidance of discussion about multicultural topics was a third issue revealed through the interviews. One teacher, for example, reported that she avoided talking about controversial issues of South Korean history that involved Japan, since one CLD student had a Japanese mother. As in the case of overprotective teachers, this behavior represented a traditionally Confucian method of reducing conflict. In addition, it reflected an assimilationist paradigm, since diverse perspectives were avoided, rather than cultivated through class discussion.

Problems comprehending the traditional Korean school curriculum. CLDs who lacked cultural, historical, linguistic, and/or socioeconomic backgrounds needed to follow the traditional Korean school curriculum were a fourth issue described by teachers. One teacher, for example, described a Mongolian middle school student who was very polite and got along well with other students, but lacked the background knowledge in Korean

subject areas (culture, history, ethics, etc.) to succeed in school. This lack of background was reported to gradually increase the gap between the CLD learner and his peers so that he was later unable to function in a mainstream high school classroom.

North Korean students were also reported to have problems with background knowledge that made education of these children more difficult. Many of the North Korean students were reported to have had spent years in other countries like China and Thailand to escape oppression while making their way to South Korea. These children's backgrounds represented an amalgam of experiences from various countries. Teachers explained that these students did not have rich experiential knowledge from just one country, but had limited knowledge from short cultural exposure within harsh living conditions.

Difference of political background was yet another problem voiced about the education of North Korean students. Under the communist dictatorship in North Korea, these students were used to receiving and executing orders, and, when they arrived in the South Korean classroom, they appeared to have trouble adjusting to new freedoms. One teacher commented that these students are initially too compliant, but begin to rebel against social norms as they continue to reside in South Korea. A female middle school student from North Korea, for example, was said to have developed socially unacceptable behaviors such as wearing excessive makeup (wearing makeup is not generally deemed acceptable for females of her age in South Korea). When asked about this change in behavior, the student explained that she wanted to exercise freedoms not present within her home country.

Differences in linguistic background were a final problem with the education of

North Korean students. Teachers explained that these students were not exposed to terms coming from Western contexts, such as the iPad, since they had been sheltered within a communist dictatorship that carefully controls the media. In addition, these students learned other terms to use with peers in their home country, which seemed unusual to their South Korean classmates. As a result of these linguistic disparities, North Korean students were often labeled “wangtta”, meaning outcast, and were teased by other South Korean classmates.

Low socioeconomic status of CLDs. Low socioeconomic status of the CLD learner was the fifth issue described by teachers. Teachers explained that some parents who were of low socioeconomic status were unable to be involved in their children’s educations. A parent of a Mongolian student, for example, was forced to work in his home country, which precluded his attendance of school functions. Parents of the North Korean CLD students, likewise, had to work multiple jobs, preventing them from participating in the educational process. Teachers also complained that these parents were very difficult to contact if an issue arose concerning their child.

Discussion

There are several challenges to the education of CLD students in South Korean schools, including conflict over perceived roles of teachers and students, avoidance of discussion about diversity, overprotective teachers, problems comprehending the traditional Korean school curriculum, and low socioeconomic status of the CLD learners and their families. In essence, these issues reveal symptoms of an assimilationist education system that is ill-equipped to serve the needs of diverse learners. Currently, in accordance with the assimilationist paradigm, CLDs are being placed within mainstream

classrooms which lack educational resources or pedagogical support that is culturally relevant or responsive. To provide better educational opportunities for these learners, educators must embrace diversity and provide support that will help all students achieve.

One means of supporting CLD learners in South Korea is through using sheltered instruction, which represents a set of pedagogical techniques (the use of heterogeneous learning groups, visuals, hands-on activities, and carefully modified speech) designed to facilitate comprehension of content material for diverse learners (Herrera & Murry, 2005). Utilization of this technique could not only increase comprehension for CLD learners, but could also lessen interruptions by learners from Western contexts who consistently desire clarification. A second means of supporting CLD learners is to make culture a vehicle of learning. Teachers must be encouraged to critically examine differences of culture (e.g., stereotypes, gestures, etc.) and philosophical approaches to education (e.g., Confucianism, Progressivism, and Essentialism), so that positive social interaction between students may be facilitated. A third means of supporting CLD learners is to make learning a method to challenge social injustice. Teachers must receive in-service training that uses case studies, role plays, and real examples of classroom interaction to learn techniques of conflict resolution, so that controversial issues and aspects of diversity can be explicitly addressed, rather than avoided within class. A final means of supporting CLD learners is through providing special services for their families. Parents who are unable to visit the school during normal school hours, for example, may be permitted to meet at a later time, or they may be equipped with a means to communicate with their teacher remotely. Fundraisers or innovative means to raise money may also be used to provide necessary resources for the CLD learners and their

family (e.g., food, technology, school supplies, etc.).

Using the techniques outlined above, a list of interventions for the aforementioned issues with CLD learners in South Korea have been proposed (See Table3).

Table 3

Suggestions for Issues that Arise with CLD learners in South Korea

Issue	Possible Solutions
A learner from a Western context keeps interrupting the class	<ol style="list-style-type: none"> 1. Teachers should receive in-service training to understand cultural differences between Western and Eastern cultures. They should explore common South Korean stereotypes and long-held Confucian beliefs pervasive within their own society. They can then explore philosophical, cultural, and behavioral differences of students in Western countries through the use of pragmatic case studies, role plays, and real examples of multicultural interaction (via video or real life experiences). 2. Sheltered techniques, which use hands-on activities, visuals, cooperative learning, and altered teacher talk, can be used to increase understanding and affective interest. 3. The CLD student can be asked to describe aspects of content from their own unique perspectives. This will increase affective interest and enable the student to link content with existing knowledge. It will also allow the student to apply content directly to his/her life.
Overprotective teachers	<ol style="list-style-type: none"> 1. Teachers should receive in-service training in conflict resolution and issues of cultural diversity, so that they may explicitly encourage social interaction that can have crucial benefits for the learning of content knowledge, multicultural views, and social skills.
Avoidance of culturally sensitive issues when CLDs are present	<ol style="list-style-type: none"> 1. Teachers should work to address and facilitate discussion about diverse perspectives, so that all students may develop social skills that can reduce conflict and facilitate communication in today's global society.
Students of lower socioeconomic backgrounds are achieving less	<ol style="list-style-type: none"> 1. Additional outreach programs, possibly funded by volunteer activities, should be enacted to ensure that basic needs (e.g., food) are met before CLD students begin their classes. 2. Outreach programs that facilitate communication with parents should be developed.
Students having different political, cultural,	<ol style="list-style-type: none"> 1. Students from Western countries need explicit social training to understand how to interact and adjust within a Confucian classroom atmosphere that stresses harmony.

historical, or philosophical backgrounds achieve less	<ol style="list-style-type: none"> 2. Students from sheltered countries such as North Korea should receive explicit social skills training to help them make prudent decisions in a more democratic environment. They should also be taught not to abuse new freedoms and to recognize responsibilities as a citizen in a democracy. 3. Curricula should infuse cultural, historical, and philosophical elements of diverse backgrounds, so that CLD students can identify with the content and understand the material more effectively. 4. Sheltered instruction techniques should be used to increase comprehension.
Students having different linguistic backgrounds achieve less	<ol style="list-style-type: none"> 1. Students with different linguistic backgrounds should be provided with bilingual materials when funds are available. 2. North Korean students should be provided with resources that include vocabulary from Western contexts (e.g., magazines, advertisements, internet sources). These students should also be given hands-on tasks that utilize Western technology and devices not normally found in their home country. Finally, they should be allowed to work with South Korean peers on tasks concerning Western concepts such as democracy and economics. South Korean students, who are serving as peer tutors, can help their North Korean peers learn the vocabulary and social skills necessary to interact with other South Koreans.

While the suggestions in Table 3 are all useful means to combat barriers of assimilationist educational practices, educators in South Korea must identify both the relevance and need for reform before such techniques will become effective. Therefore, any in-service training must emphasize realistic cultural issues that are relevant to South Korean classrooms today.

Conclusion

There are several challenges to the education of CLD students in South Korean schools, including conflict over perceived roles of teachers and students, avoidance of discussion about diversity, overprotective teachers, problems comprehending the traditional Korean school curriculum, and low socioeconomic status of the CLD learners and their families. In essence, these issues reflect a failure of the largely assimilationist

South Korean education system to embrace and accommodate diversity. Through using techniques such as those outlined within this paper, barriers to the achievement of CLD learners can be significantly reduced. Ultimately, educators in South Korea must identify the need for acceptance of diversity, so that the education system can serve all learners.

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Appendix A

Teacher Multicultural Attitude Survey(다문화학생에 대한 인식 설문조사)

Please fill out the following information, which is to be used for research purposes only.(아래 정보는 연구를 위한 목적으로만 사용될 것입니다.)

Age(연령)_____ Department(소속학부및학과)_____

Years of teaching experience in higher education(대학 및 대학원 강의경력)_____yrs.

"Multicultural experiences. Check the names of all ethnic groups represented in your classes.(다문화학생의 출신지역을 모두 표시하여 주십시오. 해당지역이 없으면 기타에 적어 주십시오.)

North American(북미)_____

South American(남미)_____

West European(서유럽)_____

East European(동유럽:러시아포함)_____

North African(북아프리카)_____

South African(남아프리카)_____

East Asian(중국, 일본등)_____

Oceania(호주,뉴질랜드)_____

1. I find teaching a culturally diverse student group rewarding.

(다문화학생에게 교육기회를 제공하는 것에 자부심을 느낀다)

1 2 3 4 5
Strongly Disagree Disagree Uncertain Agree Strongly Agree

2. Teaching methods need to be adapted to meet the needs of a culturally diverse student group. (현재의 교육방법-교과과정, 언어 등-이 다문화학생의 필요성에 맞추어 변화될 필요가 있다)

1 2 3 4 5
Strongly Disagree Disagree Uncertain Agree Strongly Agree

3. Sometimes I think that there is too much emphasis placed on multicultural awareness and training for teachers. (학교가 교사에게 다문화이해를 위한 프로그램에 참여하도록 강요한다고 느낀다)*

1 2 3 4 5
Strongly Disagree Disagree Uncertain Agree Strongly Agree

4. Teachers have the responsibility to be aware of their students' cultural backgrounds.

(교사는 학생들의 문화적 경험과 출신국을 배려하여 교육할 의무가 있다)

1 2 3 4 5
Strongly Disagree Disagree Uncertain Agree Strongly Agree

5. I invite Multicultural students to group gatherings. (다문화 학생들을 친목을 위한 모임에 초대한다)

1 2 3 4 5
Strongly Disagree Disagree Uncertain Agree Strongly Agree

6. It is not the teacher's responsibility to encourage pride in one's culture. (다문화학생이 자기문화에 자부심을 갖도록 배려할 책임이 교사에게는 없다)*

1 2 3 4 5
Strongly Disagree Disagree Uncertain Agree Strongly Agree

7. As classrooms become more culturally diverse, the teacher's job becomes increasingly challenging. (다문화학생의 증가로 인해 교사의 역할이 점차 힘들어진다)

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

8. I believe that the teacher's role needs to be redefined to address the needs of students from culturally diverse backgrounds. (다문화학생의 요구에 맞추어 교사의 역할도 재정의될 필요가 있다고 생각한다)

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

9. When dealing with multicultural students, communication styles often are interpreted as behavioral problems. (다문화학생의 의사소통방법이 교사로서 하여금 종종 문제학생으로 인식하도록 만든다.)

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

10. As classrooms become more culturally diverse, the teacher's job becomes increasingly rewarding. (강의실 내 다문화학생이 증가함에 따라 교사직에 대해 점차 보람을 느낀다)

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

11. I am learning a great deal from students with culturally different backgrounds. (다문화학생을 통해 많은 것을 배우고 있다)

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

12. Multicultural training for teachers is not necessary. (교사대상으로 한 다문화이해 프로그램이 필요없다)*

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

13. To be an effective teacher, one needs to be aware of cultural differences present in the classroom. (좀더 효율적인 강의를 되려면 수강하는 학생들의 문화적차이를 인식하는 것이 필요하다)

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

14. Multicultural awareness training can help me to work more effectively with a diverse student population. (다문화이해 프로그램에 참석하는 것이 다문화학생관리에 도움을 줄 수 있다고 생각한다)

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

15. Students should learn to communicate in Korean only. (학생이라면 누구든지 한국어로만 의사소통이 가능하도록 배워야 한다)*

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

16. Today's curriculum overlooks the importance of multiculturalism and diversity. (대학의 현 교과과정은 다문화와 다양성의 중요성을 간과하고 있다)

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

17. I am aware of the diversity of cultural backgrounds in my classroom. (나는 내 강좌를 수강하는 학생들의 문화적 다양성을 잘 인식하고 있다)

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

18. Regardless of the makeup of my class, it is important for students to be aware of multicultural diversity. (학내 모든 학생들은 다문화학생에 대한 이해가 필요하다)

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

19. Being culturally aware is not relevant for the subject I teach. (내 강좌는 다문화에 대한 이해가 필요없다)*

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

20. Teaching students about cultural diversity will only create conflict in the classroom.

(학생들에게 다문화에 대해 가르치는 것은 오히려 강의실 내의 갈등을 유발시킬 것이다)*

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

* These questions have negative connotation. High scores signify a preference for assimilationism.

Appendix B

Teacher Questionnaire about Minority Student Experiences

1. Do you enjoy talking about aspects of other cultures in class?
2. Do you enjoy your classes with multicultural students?
3. Do fellow teachers and students seem to accept and enjoy diversity in your classes?
4. Were there any interesting experiences you had with a multicultural student in your class?
5. Were there any problems you experienced with multicultural students in the classroom?